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THE BURMA NEWS



MARCH, 1938

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

D. V. B. S.

It looks as if we would have the biggest season yet for Daily Vacation Bible Schools. We have been able to help out this year to some extent, especially to start new schools in areas where otherwise no extension could be planned. The assistance is preferably in materials, pictures, scrap books (drawing or exercise books) and some handwork material. If these were already in hand and cash was needed for travel and other necessary expenses we gave that in the same proportion per school.

The Karen Woman's Bible School is having 20-25 schools out in the various districts represented by the girls. All the graduates are responsible for schools and the undergraduates are assisting. Likewise the Burman Bible School and Seminary.

Ma Hannah will be in Maymyo the first two weeks in March. Later on she will help the Chins in Thayetmyo and then go to Bassein. You can write her care of the Mission in these places; exact dates of the latter two cannot be given, but the Mission Press will forward her mail as received.

Please let me remind you of report blanks. You can obtain them from the Superintendent of the A. B. M. Press or the Director of D. V. B. S. care of the Press. Let us hear through these reports about the work on your field. We like to have them come in early to make a full report in time for the B. C. C. in July.

Hulda K. Smith.

Home Arts—Maymyo

The closing exercises for the third year girls in Home Arts will be held the evening of March 18. All mission friends are cordially invited to be present. An Easter pageant, "The Master's Cup," will be given in Burmese. Several anthems accompanied by third year girls will be sung.

We hope several missionaries spending the hot season in Maymyo will be present at this occasion.



Bible Lesson Picture Cards

The World's Sunday School Association (Surplus Material Department) 51 Madison Avenue, New York, N.Y., are glad to receive names of missionaries who could use surplus Bible Lesson Picture cards and Sunday School rolls. These names are forwarded to churches which have extra material and they are sent out post free to missionaries who ask for them.



Arrival

By S. S. Yoma on February 9, Miss Edna Smith.

By S. S. Erinpura on February 14, Miss Inez Crain.

THE BURMA NEWS

H. W. SMITH, *Editor*.

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No. 3

The Very Last

I dreamed I saw two souls set forth —
Both bearing loads —
They both were bent on heaven's ascent
But followed different roads.
The first chanced on a well-worn path
Which saints had trod before,
And running straight, soon reached the gate
Of rest forever more.
The other — God knows why he found
No path so sanctified
Went blundering on — from dawn to dawn,
Till all the world had died
For many a tempting turn he took,
To be betrayed by sin.
How oft he fell, he wept to tell
Yet dared to hope to win;
And when life's changes were over
And all her seasons past,
Sad, sick, and sore he reached God's door
And crept in — least and last
And some stood by, who wondered why
The Master spoke no blame.
They had not heard the tender word
"I know the way you came."

My First Contribution—and Last

It is rather arresting to contemplate the fact that this, my first contribution to the *BURMA NEWS*, will also be my last. I have felt a number of times that the College folk ought to do more in the way of keeping the rest of the mission informed on what they are doing. But then who would be interested in the news that the biology department had decided to do a special bit of research on the earth worm, or that the economics classes had all reached the point of diminishing returns? Or who would be deceived by the suggestion that the freshman history section cheered wildly at the close of their last lecture, on "The Empire of Charlemagne," and begged the teacher to extend his remarks for another hour? We have no jungle trips to make, no Associational rallies to attend, and too few baptisms to register during the year. Our weekly routine of lectures is broken only by the Sunday services, student meetings, and occasional talks which we give outside. We take our turns at leading vesper services, and do our best at chapel for a week at a time. It is not a hum-drum life by any means, but it is hardly able to compete with the glamour of the work in the hill stations of the frontier. Still I admit that we should not have held our silence for so long.

Before I take this opportunity of saying "good-bye" to all of you on behalf of Vivian and myself, I would like to give it as my considered judgment that the College is doing a good honest job. I know of no church College in America that matches the genuineness of the religious program than is conducted here, or that has as good a student attitude on the whole. There is lot of sincere Christian thinking and living going on, and it has been a real pleasure to have had a small part in it. The situation is far from perfect, of course, and there is a grave need for integrating the

College work much more closely with that of the rest of the mission. The chasm which comes to prevail between the attitude of the College student and that of his home congregation can be successfully bridged only by a good deal of co-operation from both sides. If we really are committed to the progressive of the Christian community in its intellectual and cultural life, as the existence of the College certainly implies that we are, then we must deliberately include that prospect within the scope of the plan by eliminating those barriers of an artificial nature which frequently stand in the way. It would be a good thing, on the other hand, if the College missionaries were required to become familiar with the station work that is being done especially in those fields from which the majority of our students are drawn. It is easy enough to become friendly with fellow-missionaries whom we meet during the hot season, but a much fuller understanding is needed of the condition under which the other fellow does his work. But I really had no intention at the outset of giving any advice or suggestions to those who "have been in Burma as long as many of you happen to have been."

Vivian and I wish that it were possible to see again all of you whom we have learned to regard as our friends during the less than three years of our stay in Burma. There is indeed a quality in the "fellowship in kindred minds" that cannot be matched elsewhere. It has been an unmixed joy to have become acquainted with so many fine folks. If any feeling of homesickness for Burma ever comes to us, it will be, I think, from our desire to mingle with all of you again at Rangoon, Taunggyi, or Maymyo. We can make up for piece-meal only by hoping to be able to renew our friendships a few at a time as you return to America on furloughs. Our address will be Franklin College, Franklin, Indiana.

Although Vivian's health is an important factor in our present move, the decision to return to America is primarily my own rather than hers. It is not easy to strike root, after some years of teaching at home, in an educational system as stereotyped and artificial as is the one out here, especially when it is just about as alien to my own convictions on the subject as it is to much of the life of the country. So many of the considerations which make history a fascinating subject for me can find little or no expression in the classroom out here, and contact with the minds of the students is so woefully lacking. My interests in international affairs, social and political problems, therefore, draw me away, as does the whole crucial problem of the attitude which the churches are going to take on such things. I think that the promotion of a virile religious program in church colleges in America is considerably more difficult, and perhaps more vitally necessary, than it is here at Judson. It is a good deal easier to take an active part in religious affairs here than at home because the atmosphere on the whole is more conducive to it. The churches may eventually have to rethink this whole matter of their relation to a purely secularized educational system, as it exists in America.

It is a matter of great satisfaction to me that there will be a successor on the ground at the College before I leave. I think that it is perhaps the wisest thing for us to return, but I certainly do not feel particularly heroic about leaving all of you. We would like to think that some slight contribution may have been made during our short stay which some of the students will remember, and perhaps the missionaries too. But ours is such a tiny contribution when compared to the totality of the work which has claimed the devotion and sacrifice of a multitude of men and women both here and in America,

that it becomes quite insignificant by comparison. Personally we have gained from it immeasurably, both in the friendships that we have made, and in the deepening of our religious living. Our thoughts and our prayers will be with you often. "Good-bye" to all of you, and we hope that many of you will find your way into our home at some future time.

John and Vivian Cady.



Tavoy—Karen

Extracts from a report on Christmas celebrations sent to friends at home.

Christmas for Tavoy Karens began on Friday, the 17th of December. Shortly after three in the afternoon Thra Pokey (headmaster), Thra Ah Du (pastor of the Klaw Maw So church), Thra Mya Aung (teacher and bandmaster) with band, Thra Ka Gyi slojd-master), Thra Jonathan (agriculture teacher), Thra Yotha (drawing-master), Saw Chelly, Naw Pwa Sein, Naw Concert and I, dressed appropriately for touring in the jungle, crowded ourselves and luggage into, on and around the bus. For thirty-nine miles the road wound through the plain dotted with little Burmese villages. At Mindat we crossed the river in a ferry and then crowded ourselves and luggage into another bus. The second portion of the journey was through mountainous country, crossing from one range to another, with views to the further hills on one side and on the other down across the plains where the paddy was being harvested to the broad and winding Tavoy river.

It was dark when we arrived at Kanyinchaung, an old Karen village, but the Pastor, Thra Kanbee, and the village choir greeted us in Karen fashion by singing a welcome hymn. The program of the evening is really too long to list but we spoke of the significance of Christmas, told how Jesus had loved the common folk and helped them build up faith in God, to

live bravely, love each other and work together as never before. We presented a little play in which an agricultural teacher was introduced to villagers and answered their questions. By the expressions on the faces of the cultivators in the audience it was easy to observe that light had dawned upon them with regard to their own problems that had puzzled them for many years. Sometime was devoted to singing hymns and Christmas carols and to teaching new choruses to the people. The Christmas story from Luke was read, followed by prayer. Object lessons were given for the children who of course were present. We praised the church members for faithfulness to the church, for keeping it alive with loving activities and for drawing the non-Christian Karens into their fellowship.

The next morning we visited homes of elderly Christians who were unable to be at the church the night before. One of these was baptized over forty years ago by Mr. Morrow while on tour; another by an early Karen pastor, now deceased but still remembered for his travels and preaching.

By ten our visits were finished and breakfast had been eaten and we were once more "packed" into the bus and headed south on the Mergui road. Twice again we had to ferry across the Pe and Palauk rivers. At Palauk, at about three, we were met by Thra Charlemagne who had come in a Burmese boat to row us a few miles up the river. Five elephants then transported us and luggage to the village for Thra Kwaw Po, the pastor, is an elephant catcher, a rubber planter and mine owner as well.

The Karens though numerous did not fill the chapel for the concert and program that night. On Sunday we took charge of every service—the morning prayer meeting, the Sunday school session with members of our party teaching the classes, the morn-

ing service, and the song service in the evening. In the afternoon the band played before the homes of the Christians, while Thra Amos and I went with Thramu Mamie to call at the scattered homes the band could not visit.

The people won our admiration by the manner in which they live their Christian lives and support their church and school for they have little of this world's goods. The church is being built on the top of a hill, the summit of which has been levelled to give sufficient room not only for the site but also for a small playground. On the sides of the hill the people have planted over five hundred rubber trees from which the villagers will collect and sell the latex, to help support the church. The income will be uncertain as the price of rubber fluctuates but it is a new idea under the sun for a Karen church to use rubber trees as a kind of endowment for church work. Under the leadership of Thra Kwaw Po the Christians are receiving not only Karens into their church but also Burmans who live in the vicinity and among whom there are no Burmese churches. After preaching in Karen the pastor preaches all over again in Burmese for the benefit of the Burmans who are members of the church. Though it requires a long service, the members find this the best way to fellowship together and develop church loyalty. By showing this respect for each other, in patience and love, this church is setting an example of the method whereby Burmans and Karens can live side by side in peace.

In this village (called Wild Buffalo Village), the children will have an excellent chance for the future as it has the only vernacular high school for Karens in Tavoy and Mergui districts. The school is growing every year and the younger generation will have opportunities denied their forefathers who did not know the golden rule of school days.

At dawn the elephants trumpeted their arrival but we were not allowed to leave until we had promised to return for the dedication of the church in March. Thra Kwaw Po said that in finishing the building for the Lord he feels like Solomon and at the dedication he will dance. As he is no longer young, it will be a time of rejoicing that he has been permitted to live to complete one of his greatest, if the greatest, aim in life, that of building a house of learning and of worship of the Lord of life.

At Pyicha which we reached after elephant ride, boat and bus trip and short walk, there was a repetition of the program of story, speeches, play, sermon and prayer. Again the next morning there were visits to the houses with services of worship for the families as most Karens like to worship in their own homes as well as in the churches. The pastor, Thra Kwaw Paw, an excellent singer, has trained his choir very well. The church is vigorous, with young people joining and lending their hearty support.

After hiking back to the Mergui Road we once more took the bus this time to Pasawu where the church has been under the leadership of Thra Moela for over forty years. He is now pastor emeritus but the church will continue to have fine leadership under a young man, Thra Malachi. The members are in the midst of completing a new school and church building. They do not build rapidly as they are unable to finance a large building program. Unlike an architect they do not plan from beginning to end, but the plan grows as they finish each part of the building so that the final structure is generally larger than any one thought when it was first undertaken. It was mid-night when the Christmas program ended but after returning to Thra Moela's we had evening prayers and

then a final cup of tea before retiring. The next morning, the twenty-third, we hastened back the eighty miles to Tavoy which we reached just before dark.

Mrs. Sutton and the teachers who had not gone along with us had done an enormous amount of work in preparation for the Christmas celebration in the school. Three hundred and nine children received their Christmas presents and bags of sweets and puffed rice, and faces beamed with happiness.

Thra Sa Loo and two ladies, both old pupils of the school organized a group, mostly of schoolboys and girls who went carolling on Christmas eve, as far as Myittha, about thirty-five miles away. We visited fourteen houses. The pastor's son who knew by experience the strain of long hours of singing persuaded each household to be satisfied with only two carols! Leaving Myittha at 11 p.m. we motored to Taungthonlone, a nearby mining village. The non-Christians seemed greatly cheered by the carols they heard in the still, cold December night. They would have had us sing for hours, if we could have remained. It was rather interesting to find ourselves singing Christian hymns right under the shelves on which were placed the gods and idols of these non-Christian friends.

As we did not leave Taungthonlone until 3-30 a.m. we did not reach Tavoy until dawn and so could sing at only a few houses here.

W. D. Sutton.



Sailed

On the S. S. *Egra* on March 1st, Dr. and Mrs. H. O. Wyatt and children for the United States *via* Calcutta and the near East.

On the S. S. *Yoma* on February 19, Mr. and Mrs. William H. Cummings and family.

Wa States News

The Lahu New Year festivities are over, so we will share with you a brief write-up of some of the recent events here in Manglun. The Lahu here celebrate their New Year much longer than at Bana, and as it is a time of great celebrity for them, I decided to stop all work and set a day for a little special get-together here at the new station. We decided on February, the fourth, and sent out the regular Lahu invitations of little packets of tea. We invited the Sawbwa and his ministers, and received a most flowery reply of acceptance. Next came the preparations. We got cold feet thinking about what we did not have, no dishes, no house, no extra pots—nothing—but tried to console ourselves that there would not be very many who would be able to come.

The morning of the fourth found us as well prepared and as well dressed as our means would permit. A pine tree planted on the to-be chapel site, a pig dressed to appease the wrath of the on-coming appetites, a long bench for the royalty, and little booths for the aged audience. The young entertained. Borrowed articles everywhere, tea-cups, dishes, iron pots, and what not. As the clock registered nine bells, the roar of Lahu bagpipes was heard in the west. First came the Christians from the two Na Ang villages, and representatives of several other smaller hamlets. What a sight! A line of about a hundred and fifty, men, women and children dressed in gay colors, with long streaming turbans. When about a furlong from the compound, a dozen guns roared the customary New Year's salute, and we welcomed the arrivals by shaking hands with every one. The young men danced around the pine tree while the elders presented their gifts of rice cakes and salted meat. Drums, guns, and pipes announced the arrival of other groups.

They came from the north, east, south and west. Soon the place was a mass of gaily robed enthusiasts.

The last to arrive was the official group from Pang Yang. The Sawbwa did not come, but sent his two sons, his son-in-law, the ministers and twenty black and green uniformed police with ancient guns, and silver covered dahs. We had ten different kinds of people here, one American, Karens, Burmese, Lahu, Wa, Lisu, Kachin, Shan, Chinese and a few Kaw boys who arrived from the Catholic mission. With our groups all here, we started the doings on the programme. The Christian young people sang duets and quartets; the village choirs presented music that was truly fine. The officials had never heard anything like it before and seemed deeply impressed. After an hour of entertainment, came the eats. The two young Sawbwases ate with me in my tent. There were well over six hundred present but there were baskets left over. Toward 3 p.m. the Groups from the farther villages began leaving, and by four the place was as quiet as it had been in the morning. It was a big day for us all, and one that we will not soon forget. We came to understand each other better, and the preachers had a splendid opportunity to preach to the many non-Christians who were present.

Since our big day, we have been very busy. The work on the compound has made good progress. We are still waiting for men from the Bana side to help us hew posts. The Chinese sawyers have considerable lumber ready now to carry in. I have done some touring work in the nearby villages. I have had the joy of baptizing fifty-seven and the out-look is indeed bright. One old Lahu chief who is well-known all over Lahu land (in China) and in many Lahu villages in Kengtung, has accepted. I baptized his son who is a chief and very promising. We are very short of

workers just now, but look for reinforcements soon. Only three are with me at present and they are in the outlying villages. There is a real awakening here among the Lahu, and we hope to see many turn to the Lord this season. The Kachins have asked several times to send workers to visit their villages. We ask your prayers for this new work in the Wa States.

Harold M. Young.



Book Review

"S. J. W. Clark"

by Ronald Allen, *World Dominion Press*. Price As. 14.

This is not a *Life* in the ordinary sense of the word; rather it is a record of a certain layman "Rethinking Missions." The author says in the introduction, "The subject of this little book saw visions, and it is with the visions of Sydney James Wells I am concerned rather than with his life." We are told briefly that Mr. Clark started life as a shop boy at a pawnbroker's and by a series of rapid promotions and advancements, he became a partner in a firm of clothiers and at the age of forty-five had made a fortune and "was rapidly becoming richer." At that time (it was the year 1907) he resigned from his position as managing partner of his firm to devote all his time to the study and promotion of Foreign Missions. This was, of course, not a sudden turning from one interest to another. He had been interested in the work of the London Missionary Society all his life and his wife was one of the Society's ardent supporters. Two years before this momentous resolve he had made a tour of several Mission Fields and had seen things for himself. He applied the same talents that had gained for him phenomenal success in the business world to his task of study and observation of conditions, methods, and needs of the foreign

field. His tour had directness, purpose, and objective, and he brought with him the seeing eye and trained mind, a wealth of experience and shrewd common sense and so obtained a grasp of the situation that many, long connected with the work, had failed to achieve.

His first tour, after withdrawing from business, was begun in 1907 and took him back to China. He saw much that looked to him like bad business methods, lack of policy and the like, and suggested that "a comprehensive, statesman-like plan of work is an urgent necessity." The wastage resulting from a lack of this plan was painful to him. He wanted to see the L. M. S. work as one whole unit and not as so many separate and unrelated parts, at times almost competitive. He set the Board and the missionaries to thinking and also to try to remedy the defects he pointed out.

South and Central Africa, with their many missions was next visited and the same general lack of plan and policy was noticed. He pointed out the weaknesses resulting from this way of working to his own L. M. S. board with illustrative examples and again gave valuable suggestions as to how to improve matters. In regard to personnel he said to the Society, "Grade your workers. Entrust managerships to managers, and make sure the assistants know that they are assistants, and act as such under their managers." He also wanted to see in each field at the head of the Mission a trusted representative who could speak with authority for the whole Mission in relation to Government or other outside bodies. This same person was to be "Eyes and ears for the Board and to act for it whenever required to do so."

He also had ideas on "self-support," which meant to him chiefly financial independence from the home base at first, but later on the idea developed into something far more

comprehensive and revolutionized his whole conception of mission work. Organization seemed to him necessary to carry out a given policy, but it must be as simple and effective as possible. He advocated surveys, district surveys, field surveys, world surveys, to put before the missionaries and their supporters and home boards, "the actual dimensions of the task before them with a view to using every means in his power for the fulfilment of that task, and moulding the means at his command into such forms that he may achieve it."

At a later visit to China, he observed that the L. M. S. had run largely to institutions and made a plea for proper balance in the work, pointing out the decline in church membership as a result. He knew that nations could only be discipled by evangelization, and by that he meant the missionary going out among the people with the gospel message, not remaining in the big cities running institutions. Although all mission institutions were begun with a view to being aids in evangelization yet there is always a tendency, "when government grants are sought for, or any form of external pressure operates to maintain a high degree of efficiency, for the work to become more an end in itself than a means to an end."

After the war, Mr. Clark made two more extended tours in Mission Fields and published his observations in a paper called "The Indigenous Church," the term indigenous being at that time especially popular in missionary vocabulary. He defines the term and then goes on to say, "That spiritually indigenous character of Christianity and the Church is manifested to our seeing when the Church appears at home in any land, growing and increasing by its own inherent power, which is the Holy Spirit within it, and the Christianity of which it is the guardian is worked out in action and developed in thought there

on the soil." This is far more than the mere "self-support" of his earlier papers. He lays down three principles in regard to this, as follows: 1. "There can never be established an indigenous Church except on an indigenous basis." 2. "An indigenous Church should have indigenous roots." 3. "The Church has no needs which it cannot meet if they are purely indigenous needs." To establish such a Church in any Mission Field is the missionary's chief concern. To help him in this task he should always keep in mind, that:

1. His work is to hand to others *Life*; and that no limits need be set to the potentialities of life.

2. Life comes to all from one source and communication with that source is necessary for its continuance and growth; therefore the first Christians must be taught to go direct to that source of Power and Life and not to the missionary.

3. Fellowship and all that that term means is to be developed and fostered.

4. Literacy of Christians old and young, so that they may read the Scriptures, take part in the service and thus have the means of growth and grace always at their disposal.

5. Christians must be encouraged to practise what they learn. He grows by practice, rather than by volume of learning.

6. The missionary must realize that the key factor to the development of the future Church will be the unpaid pastor and lay workers. He should measure progress largely by the numbers of such men and the outcome of their work.

Then he has something to say about "Training native leaders: comparing our present day method with that of the early church, when stress was laid almost wholly on God-given training and the Holy Spirit was recognized as the One who called and equipped for Service. God is still preparing leaders to carry on

is work. "Leaders exist in every community. To find, help and get out the way of these is one of the best pieces of work to which a missionary can address himself. . . . Leaders can be trained, *but training does not necessarily make leaders.* To be able to distinguish natural leaders to give them full opportunities to lead, to encourage and support them in their leadership, is one of the chief services a missionary can render." One of the "Indigenous Fruits" which the truly indigenous Church will produce is leadership, *and only the Church can produce it.* For, "*Christian character plus personality are the essentials of leadership.*" . . . Personality is born with a man. He may be helped to express personality; but he cannot get it by training. And as for Christian character, this is the product of the Church. We need not hold up for leaders, or wait for schools and colleges, if we have churches."

The conclusion of the whole matter then is, that as indigenous Churches are planted they will grow and develop along natural lines of growth and produce all the fruits necessary for the life of the Christian people. There will be no dependence on foreign funds and foreign support. Christianity will spread as in the days of the Apostles, through Christian believers who will function as witnesses and evangelists and pastors, telling the GOOD NEWS to others, until the whole land and the regions beyond are evangelized. "Any young missionary," says Mr. Clark, "may start work alone, without a penny, in a district with a great population and without despair of evangelizing the whole area and planting a Church able to stand alone, within his own lifetime, if he has the co-operation of the self-supporting Church he has planted."

Is this too visionary? Why are such visions not more often realized? What lack we here in Burma?

H. K. S.

Henzada-Burman 1938 Association

I guess we are becoming "Orientalized" in that we are getting used to the custom of having to wait for this and that and the other thing. Wherever we go it seems that it is necessary to wait for something. The first of this month we went to the District Association and we had to wait on the boats both going down to the meeting place, Sugagyi, and when we returned.

While out at the Association this year, we had a very enjoyable time with the people—old friends and new ones. The meetings each day were on the ordinary design: much talking and discussion in the business meetings, inspirational talks, and lots of singing. The attendance was much better than at the gathering at Kyangin last year, largely due to the better location in the district at Sugagyi. The Association Treasurer also reports that the contributions were on the increase this year. And if the plan as presented by U Maung Gale and U Shwe Aye for reorganizing the Field Committee so as to include more laymen from the entire district works according to our hopes, we will have an even better Association and contributions next year. We all appreciate the fine contribution and spiritual help which both Saya U Tha Din and Saya Ko Ba Hmyin from the Seminary gave to us all the times that they spoke to us as a group and talked with us as individuals. Such lives mean a great deal for the Kingdom of God. Another feature which stands out in memory is the splendid drama which was presented by a group of Christian young men of our local C. E. Also, the play which was presented by the teachers of the girls' school. Both carried deep, rich religious messages which will be remembered longer than many a sermon.

Another day we went an entirely different direction, going by boat up the old Irrawaddy river. Wait for the boat? Of course, but just an hour. It was a beautiful trip. The boat was slow so one had plenty of time to see the hills in the distance as they gradually came toward us. As the morning fog lifted from the river, one could see for miles and miles into wooded country here and there. The village we went to and where we stayed had only one Christian in it but all the people were most friendly, so cordial, and so interested and glad of our coming. The pastor, Saya E Thein, has done very good work here in making friends with the people—which is really what is necessary before one begins to talk to anyone about religion. It was a most friendly place. The village is located near the base of a long hill—a beautiful setting. When going to another village one afternoon, we walked along the base of the hill; being in the cool of the evening when we returned, it was so pleasant. Yes, there are some wild animals up there. They told me of one place where the monkeys come right down to the river shore. I wanted to really see myself (I mean the monkeys) but there wasn't time for that trip. There was also a calf in the village which had been attacked by a tiger a few days before when it roamed off into the hill.

After dinner of fresh duck, a "hintha" which the pastor had shot one afternoon, we held a meeting in the house where we were staying. It was an entirely different meeting of any I have had in villages before where there was always a nucleus of Christians. Here they were all Buddhists or nothing at all. But in that the pastor had done good ground work before, we had many friends come to the gathering and before the evening was over we had a house full, all sitting or squatting on the floor listening to what we had to say. We

both stressed the fact of God's love for every person and how Jesus showed such love. Also, why I had come to Burma, who sent me and about my stay here. That is one question which is inevitably asked—especially by the non-Christians: why and how did I come to Burma. Such is a very good opportunity to tell of the missionary interest of American Christians in other people in all parts of the world. Then after the meeting, everyone sat around and continued to talk informally of what had been said. It was an evening which I will remember for a long time for I truly feel that they were interested in what we had to say. I wish you too could have been in that village that night. Meeting in a bamboo thatch-roof-house in a very informal way, people coming in all the time, some mothers taking out crying children; everybody sitting on the floor listening to a message of "abundant life."

The next morning while going back down the river in a slow moving canoe we had time to really consider the message which we tell these folks—the message of love—of how God loves all people and we should love each other at all times. How difficult it is to measure up to! For after all if people do not see in our lives that which we preach, either in Burmese, English, or any other language, we have fallen short of what a Christian should be. You have often thought of the words of Jesus: "If you love one another, people will know that you are my disciples." If we do not then what? I never come in from the jungle after speaking to those poor jungle folk about the message and call of Christ, that a compelling force does not cause me to think seriously of my own personal life and how far the ideal is ahead of me. "Even as I have loved you, love ye one another."

Cecile and Cecil Hobbs